THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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THE HINDU MESSAGE stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIAN HISTORY—X.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

With godlike forehead Alexander came
On crimson conquest's wide-spread eagle wings.
His armies' footsteps' mighty thunderings
Spread fear elsewhere but here a lightning flame
Of ire leapt forth in Porus' kingly frame.
Though he was overthrown the Muse yet sings
The prowess of that star of Indian kings
Whose fame did match his mighty Victor's fame
More wondrous yet did shine the inner might
Of the Indian Yogi in his purity
Before the world-subduer's imperial throne.
He said: "This frame that stands before thy sight
You can now kill; but my soul's ecstasy
Of Godward love is deathless and my own."

NOTICE.

The Tamil Translation of the famous Book "Gita Rahasya" by the great Patriot, the late Lokamanya Bal Gangadhar Tilak will be issued in three parts, the first of which is now out of the Press This part consisting of not less than 400 pages of closely printed Demy 8vo. is priced Rs. 1-4-0 only; Postage extra. Order your at once for a copy.

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Important - - Announcement.

The ACHARYA JAYANTI NUMBER of "the *Hindu Message*" will be issued by next week will be a special number consisting of about 40 pages. The following among other articles will appear in this issue.

1. How Reason helps the Advaita-Vada.
   By K. Sundararama Aiyar M.A.
2. Sankara and Badarayana.
   By R. Krishnaswamy Sastry B.A.
3. Vasishta and Visvamitra.
   By N. K. Venkatesa Aiyar M.A.
4. To Advaitism through Psycho-Analysis.
   By K. S. Ramaswamy Sastry B.A., B.L.
5. The Disciples of Sankara
   By R. Krishnaswamy Iyer, M.A., B.L.
6. Sankaras's Trial of his Disciples
   By V. Ramachanda Rao, B.A.
7. The Two Paths
   By P. T. Srinivasa Iyengar, M.A., L.T.

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MANAGER,
The Hindu Message, *Srirangam.*

Events of the Week.

The following Press Communique, Dated Ootacamund, the 19th May 1924, has been issued by Government:—

Clause 22 (1) of the Revenue Settlement Bill introduced in the Legislative Council by the Hon'ble Sir Arthur Knapp, on 28th March 1924, contained a proviso that where the variation in the rates proposed at resettlement consisted in a percentage enhancement of the immediately previous rates such enhancement should not exceed 18¾ per cent.

2. An announcement was also made in the Legislative Council by the Hon. Sir Arthur Knapp in reply to a supplemental question asked by Mr. A. Ranganatha Mudaliyar on 17th March 1924, that the Government were prepared, if their proposals for legislation were accepted by the Council and passed into law, to review the rates imposed in the settlements which had been introduced during the current fasli in the light of the provisions of the Bill.

3. The Bill was thrown out by the Council at the first reading and the proposals to limit the percentage enhancement to 18¾ per cent. have not therefore become law. Nor have the conditions upon which the further promise was made by the Government been fulfilled.

4. The Government have however carefully reviewed the situation created by the facts stated above and have decided to lay down the rule that in future resettlements where enhancement of rates of assessment is proposed on the basis of the rise of prices only, the percentage enhancement of the immediately preceding rates shall not exceed 18¾ per cent. This decision will have effect in all settlements on which final orders have not yet been passed.

5. The Government have further decided, as a special case, to give retrospective effect to this limit of enhanchment in respect of the resettlement of Tanjore, Bellary and Anantapur (black soils), orders on which have already been passed.

6. Instructions will be issued giving effect to these orders.

***

The Simla Correspondent of the Hindu writes:—

I am in a position to state that the prospects of the Governor General vetoing the Hindu Religious Endowments Bill are very remote. On the other hand, I believe he will give his assent to the Bill. No doubt there are hundreds of representations pouring in from all parts of the Madras Presidency both for and against vetoing the Bill. Mr. T. Kumaraswamiah, High Court Vakil, Madras, who was here for more than a week had several interviews with the concerned Members of and Secretaries to the Government of India on the subject and he also supplied them the opinion of Sir Tej Bahadur Sapru, ex-Law Member of the Government of India to the effect that a recommittal of the Bill to the present local Legislative Council was *ultra vires*. Sir Alexander Muddiman and Sir Henry Moncrieff Smith were among others interviewed by Mr. Kumarasamiah, but I believe his efforts have not proved successsul. I understand that Lord Reading, while giving assent to the Bill, will ask the Local Government to introduce an amending Bill in the local legislature with a view to remove some at least of the glaring defects and objectionable features of the Bill. I am informed Mr. Kumarasamiah has given the concerned members of the Government a synopsis of these defects of the Bill which the Government of India will probably enquire into before asking the Government of Madras to introduce an amending legislation.

I further understand that a few members of the Assembly and the Council of State will interest themselves in this matter and probably send up a memorial to the Viceroy.

***

The Secretary of State has appointed Mr. N. M. Smarth, M. L. A. of Bombay to succeed the Hon'ble Mr. B. N. Basu as a member of the India Council.

***

The *Madras Mail*, by no means an unfriendly critic of the Non-Brahmins, has the following in the course of its comments on their party meeting:—

In their regret at their loss of power, the leaders seem anxious to convince even the Brahmins that they are not really antagonistic to Brahmins as such. It is only the wily political Brahmin whom they regard as their enemy. The peaceful, common place, non-political Brahmin they are even willing to regard as a friend. To such a frame of mind has the first winds of adversity brought a party who have hitherto most admirably succeeded in dissembling their love. In fact, they have, for the most part, been anxious to kick the Brahmin downstairs. In the heyday of their power we heard no nice distinctions between political and non-political Brahmin. On the contrary, we heard a lot about the Brahmin, as Brahmin, as the man who filled Government offices with his relatives, who took advantage of priestly functions to tyrannise over the poor, illiterate, unsophisticated non-Brahmin—a tyrant, in short, who must be dethroned. Tribulation is a great humaniser, and we must attribute the present welcome disposition of the non-Brahmin leaders to give even the Brahmins a fair chance to the fact that they themselves are passing through the waters of political tribulation......... ....No Party can live long in unity which relies upon the use of official patronage to cement its ranks. Enough was disclosed at the last meeting of the local Legislative Council to prove how largely the dissensions within the Party were due to jealousy among its members over the distribution of the loaves and fishes of office. Until the cause of dissension is removed, until the Party has some more solid platform than the desire to secure what is euphemistically called the proper representation of non-Brahmins in the Government offices, on the Bench, and elsewhere, so long will its existence be imperilled by dissension.

***

In its latest Administration Report, the Government of Bengal indulges in the following undeserved observations on the Swarajists:—

The advent of a strong compact party with an acknowledged leader in the new Council might have effected great progress in this direction, but for the fact that this party have voluntarily abdicated the most important power which the constitution has placed in their hands. This refusal to accept the responsibility of office after winning an election is a striking illustration of the inability of men trained in a school of irresponsible criticism to realise at once the extent to which their own demands have been granted or to use the power which the votes of the electorate have secured for them. The conception of an irresponsible and irremovable Executive and a critical legislature is too ingrained to be eradicated all at once, and consequently the opportunities of gaining experience in the exercise of responsibility have been largely wasted. The neglect of such opportunities may not surprise those who realise that considerable time must elapse before habits of thought and action can be changed, but the authors of it are those who are loudest in their protestations that no probation is required or that 10 years is an unnecessarily long probationary period in the exercise of partial responsibility.

***

In the course of his comments in *Young India* on the Tariff Bill, Mahatma Gandhi says that if Government honestly seeks to secure economic salvation for India, then, he, for his part, would be quite content to let it alone. For then Swaraj will have been achieved and self determination an accomplished reality. That is to say, Mahatmaji holds that it is Britain's desire to exploit India's material resources to her purpose that stands in the way of India's freedom; and once this desire is rooted out, this sordid motive of selfish gain disappears, every obstacle on the path of India's self rule wood have vanished, Britain then having no motive at all in defying Indian opinion.

The Hindu Message

The Ministry of Religion.

In India the Brahmins were especially entrusted with the duty of "protecting Dharma" or religion. Their chief functions or methods of work in this respect were *three*:—to study and teach the Vedas; to perform sacrifices or officiate at their performance; to learn and teach the various sciences (Shastras) which are subsidiary and helpful to the gaining of a prosperous national life. But the Brahmins were never formed into a Church whose members recognised themselves as a great *profession* full of *espirit de crops* and claiming a status in the society and the state. What status they gained was entirely due to their learning, character, and their unflinching and courageous devotion to all high aims and ideals in life. Hence the Brahminical caste always contained men who approached in different degrees the ideal entrusted to their care. The Brahmins, too, were allowed to take up various secular callings in times or occasions of trouble arising from insufficient resources. This was also a further reason why they never became a professional class. It was character and culture that was esteemed most and secured also a sufficiency for the satisfaction of the needs and wants of life; and the same also were sufficient to secure social pre-eminence, or at least a status of respect among the people in whose midst they lived. A third reason why they never formed a *profession* of religious ministry of the kind above referred to was that many among the other classes were influenced by the example of the lives led by the higher type of Brahmins, and performed such functions as teaching to the members of of their own Varna or the Varnas below them. Such men, however, never encroached upon such Brahminical occupations and engagements as the teaching of the Vedas and assisting at the performance of Yajnas. It was this circumstance that largely helped to preserve the social status of the Brahmins as a hereditary Varna, not the fact that they were or were enabled to constitute themselves into a profession with its special earnings, resources, and *espirit de corps*, and interested in safeguarding its privileges and perquisites against all comers. Moreover, the sacrificial Yajnas were always costly and few could find the wherewithal to undertake them. Only those who commanded high esteem by their character and culture received the help needed for their undertaking and proper performance.

What we have said above will be sufficient to show that the Brahmins never formed a profession in the sense that the clergy are a profession in Great Britain and elsewhere in Western lands. Men take to the clerical profession there just as they take to those of law, medicine, engineering, etc., only because they have qualified themselves for it and desire its advantages of all kinds and chiefly its incomes and perquisites. A Brahmin is born, not made, and the same is the case with all others. Each caste or Varna has its own function or Dharma; and every individual belonging to each Varna commands a social status or income only according to the measure of his fidelity to Dharma and according to his character and culture. None gains a status or an income simply because he is appointed to an office, and no one takes up any office or function because he yearns after the gains or social status he thereby secures. To everyone his office or function comes by birth, and he has not to put it on for the sake of what it secures. Hence every one's function in society is a privilege or trust conferred by God, and hence nothing of a *mercenary* taint attaches to it. Whoever is conscious of the dignity attaching to his own function or Dharma gains esteem in society, and his gains from it come to him as an appended incident and never enter into his life or thoughts as something premeditated or bargained for. The various circumstances and influences forming the environment will unfailingly determine the members and the enthusiasm of those who pursue the various Dharmas associated with each Varnic group or sub-group but they do not enter into the calculations of men because they do not "*enter*" a profession or calling in order to get on in life as is the case in the West. Hence we get on without deploring the conditions of the environment or the failure of the efforts of those who may engage in the effort to fight and remove them.

On the other hand, where the Ministry of the Christian Church is, as in Great Britain, a mere profession like Engineering, Law or Medicine, men

flock into it or desert it according to its varying attractiveness at different periods, as compared with other callings which are equally resorted to as means of breadwinning. Hence, in a secularising rationalistic and scientific age like the present,—and the age of faith is evidently departed for ever—there is a general decline of men who take up the clerical profession, even as there is a general decline of faith among the people at large. The universities have become centres of secularised education, and the number of Church-goers and Sabbath-keepers have all declined, once and forever. Schoolmasters no longer care to take orders as was their habit before showing that they no longer enter the Public Schools out of a sense of sacred responsibility, but only to gratify personal inclinations and secure private aims. Of course this does not mean that they or many of them are not alive to the import and value of religion as a national and social influence and force. But the numbers of such have declined, and the secularising and agnostic influences are everywhere in the ascendant, so that the spirituality of man tends to decline even where it ought to be active. No professional will consent to put up with poverty, or struggle against its pangs especially in a country where "the clergy and other ministers of religion have come to be regarded by the poor as the natural dispensers of charity" and therefore have to beg or borrow the wherewithal to fulfil the expectations formed of them.

If all these conditions are to change, one of two things must take place. Either there must be a revival of the age of faith, or the clergy must cease to be professionals. Both alternatives are practically impossible in the western world. In India, the conditions can never reach so absurd or desparate a stage, and we owe it to our system of Varnas and to the fact that, under that system, occupation is regarded not as a profession, but as a Dharma. This is the ideal of Aryan religion, and its influence will never cease altogether, as we have already fully explained above. The present mania for Anglicisiation and Westernisation of Hindu society has, and can have, but limited scope in a country and among a people saturated with the teachings of the Rishis and sages who laid the foundations of the Vedic civilisation of Dharma and Jnana and with whom the ultimate aim of life is the liberation of the living soul of man from the chains of materialism and the tainting ties of worldliness.

———

Social and Religious

Age of Consent Bill.

By J. S. R. Sarma, B.A.

अनारम्भो हि कार्याणां प्रथमं बुद्धिलक्षणम् ।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

'Not to undertake a task is the first trait of wisdom; having once undertaken, to finish it (to success) is the next trait.'

It has become the prevailing fashion and avowed policy of a band of modern fanatic *Social-Deformers* to cry down the ancient Hindu scriptures and institutions ordained by them. This is, of course, pursued in the name of that blessed thing known as civilisation and its catch-word satellites,—progress, liberty and what not. The times are propitious for this sort of tinkering with the vitally essential Institutions of the community on the part of the light-minded queer iconoclastic faddists whose title and credentials to act in an unwarranted fashion and disturb the harmonious corporate life of the society under the pretext of enlightenment are absolutely nil. But, mark you, this is an age of ape-like imitation. Because a particular kind of customs prevails in the West, it must be engrafted *in toto* in India, and not because India needs it. That education should have lent itself to this sort of its mis-use and to perverse and pernicious applications is, indeed, a pity. That eduation should be thus prostituted for dis-national and race suicidal ends is a commentary, as it were, on its ill-directed character.

Then deforming movements began to ruffle the placid calm and grandeur of Hindu Society some long time ago and already some ugly reforms are in the Indian Government's Statute Book. But as pointed out at the top, tasks begun must be perfected. This process of perfection is taking place; the recent Civil Marriage Act is one link forged to perfect, and now comes the next link, 'Age of Consent'. 'What next?' one is impelled to ask.

I have not the text of the Bill before me, but then where is the need to know it? The very title of the Bill has on its face, writ large a label of heterodoxy and apostacy. The Bill is designed entirely against the scriptural sanctions on the subject of 'Marriage'—sanctions, not of diplomatic experts nor of profane politicians, but of self-less seers and sagacious sages of ancient India, most accurate studiers of nature and humanity; sanctions, not of cosmopolitan Legislatures under an alien administration, but of far-sighted Rishis—the seers of the past, the present and the future. This aspect of the question is always ignored. There is a world of difference between institutions called into being by great-souled and all-knowing *Rishis*, and those mushroom customs ever changing in a process of experiment on human society inevitable in communities without any long established traditions and pedigrees in the world's history.

Who is a Rishi?

तपःशौचपरा दान्ताः सत्यवाचो बहुश्रुताः ।
वेदवेदाङ्गतत्त्वज्ञाः ऋषयः परिकीर्तिताः ॥
ऊर्ध्वरेतास्तपस्युग्रो नियताशी च संयमी ।
शापानुग्रहयोः शक्तः सत्यसन्धो भवेदृषिः ॥
तपो निर्धूतपाप्मानो याथातथ्याभिधायिनः ।
वेदवेदाङ्गतत्त्वज्ञाः ऋषयः परिकीर्तिताः ॥

निर्वित्तः सर्वतत्त्वज्ञः कामक्रोधविवर्जितः ।
ध्यानस्थो निष्क्रियो दान्तस्तुल्यमृत्काञ्चनो मुनिः ॥

Devoted to austere penance, absolutely pure, self-controlled, truth-speaking, deeply versed in the Vedas, discerning the inner truth and real essence of the Vedas and Vedangas, given to a life of perpetual celibacy, self-possessed, competent to curse and bless, betrothed to truth, washed of sins by penance, penniless, knowing the truth of things, devoid of lust and anger, engaged in meditation, above all ceremonial rights, and viewing alike mud and gold :—These are some of the characteristics of a Rishi and a selfless group of these Rishis, it is, who out of love for humanity and with a view to orderly progress of the world, in a spirit of intuition and inspiration, created institutions for the right conduct of man and woman as a limb of the society at large, bound for its appointed goal.

Whilst so, who are the modern Rishis—pygmies boldly bent on countermanding the injunctions of the scriptures authorised by the disinterested Giant-Rishis of old? Really, fools rush in where angels fear to tread!

Well now, what do these scriptures say on the 'age' of 'marriage'? Before proceeding further, it must be borne in mind that there are weighty considerations which enter into the question of 'marriage,' unlike the modern day principle of 'present love' and 'maximum physical comfort' in determining the civil sexual contract of marriage. 'Marriage' in Hindu conception, is something very solemn and sacred, a spiritual religious sacrament. Further, as the only institution constituting the immediate basis of propagation of human species, a well-regulated, systematised variety of which is a real adornment to the world of humanity, the selection of parties to the marriage is governed by very serious issues involved in the would-be union. It is, on this account the responsibility of selecting a bridegroom to a bride and vice versa has been fixed on the *parents,* in accordance with the procedure laid down in the Dharma Sastras—parents, because they are credited naturally, with a longer experience, and better knowledge of all the considerations involved, and as naturally supposed to act in the best interests of their children, family and race. But this sort of reasoning in these days of infallible ratiocination might look queer and strange, for, the father tends gradually to run the risk of counting not much beyond the mere accidental instrument of another accident of birth of a child, and the dignity attaching to him is becoming very much circumscribed. [But it is also equally true, one is ashamed to observe, that the stage has arrived in Hindu Society when the father himself is worse than the son—This is by the way, and need not affect the treatment of the present question.]

The girl before marriage is a कन्या (Kanya). It is a *Kanya* who has to be given in marriage. One always hears of Kanya-danam (कन्यादानं). If the 'Kanya' stage is passed, she is unfit for a *Karmic-marriage.* This is the trend of the scriptures on the subject. In making this *Kanya Danam,* the father is required to satisfy himself as to certain conditions:-

For instance ; says Aswalayana :—

'कुलमग्रे परीक्ष्यो मातृतः पितृतश्च'

The father should be satisfied as to the purity and spotless heredity of the family of the proposed bridegroom both from the maternal and paternal sides.

(2) Bhishma to Yudhishtira in the Mahabharatha :—

शीलं वृत्तिं च विज्ञाय विद्यां योनिं च कर्म च ।
सद्भिरेवं प्रदातव्या कन्या गुणवते वरे ॥

Here also the purity *of birth* is one of the main points involved before a *Kanya* is given in marriage.

In a Bill which treats of 'age of consent,' the word *Kanya* has a determining voice :

Who is a Kanya?

अष्टवर्षा भवेत्कन्या नववर्षा तु रोहिणी ।
दशवर्षा भवेद्गौरी अत ऊर्ध्वं रजस्वला ॥
गौरीं ददन्नाकपृष्ठं वैकुण्टं रोहिणीं ददत् ।
कन्यां ददद्ब्रह्मलोकं रौरवं तु रजस्वलाम् ॥
प्राप्ते तु द्वादशे वर्षे यः कन्यां न प्रयच्छति ।
मासि मासि रजस्तस्याः पिता पिबति शोणितम् ॥
माता चैव पिता चैव ज्येष्ठभ्राता तथैव च ।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥

From the above, it will be seen that the marriageable (*Vivaha*) age begins at eight (*kanya*), at nine the girl becomes a *Rohini*—a little more advanced and at ten, she becomes a *Gowri*—sufficiently advanced to marry. After ten, she becomes a *Rajaswala* (being in menses). Thus between the ages of eight and ten, a girl has to be given in marriage as a male, subject to a maximum of twelve. The sages further allocate different merits to the father according as he gives his daughter in marriage in any of the above mentioned stages :—Thus, the father who gives,

(1) a 'Gowri' in marriage attains the vault of heaven, (2) a *Rohini,* attains Vaikunta, and (3) a *Kanya,* reaches Brahmaloka and (4) a Rajaswala (i.e. after ten to twelve years of age), is doomed to hell *Rowrava.*

The Rishis held 12 years as the utmost limit by when the girl has to be given in marriage, in consideration of possible lapse and negligence on the part of the father. The penalty for infringement of this limit is laid down in the last two of the above couplets.

Says Manu :—

कालेऽदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।

The father who does not give his daughter in marriage in *time* is censured (प्रदानं प्रागृतोः i.e., before attaining age—Gautama) and likewise, the husband who does not share his bed with his wife during *Rithukala* (of course subject to prohibitions as to certain days in this period) :—

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडशस्मृताः ॥
तासामाद्याश्चतस्त्रस्तु निन्दिताश्चैकादशी या ।
त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥

From the foregoing it will be clear to any God-fearing true Hindu, that the marriageable age of the girl has been fixed by the scriptures and the responsibility for closing this limit has devolved on the father. The question of consent of the girl does not arise. Very well, the father had better arrange the 'Vivaha' as he chooses : but for the consummation actually to occur i.e., निषेक (गर्भाधान), let the man and wife wait until a particular age is reached. Thus would the deformer argue. There does not seem to have been laid down any rule as to the interval of period that should elapse between the age of attaining puberty and the Nisheka (nuptials) ceremony. If at all there is any, it has been indicated in one of the above couplets—i.e., Rithukala itself is held to be the period favourable for conception, on the days therein specified. There seems no reason why an artificial interval should be prescribed before the nuptial can be consummated. That looks like infringing nature's law. "God never made his work for man to mend" The fallacy underlying the suggestion of the reformers

as to the fixing of the age of consent has been clearly exposed in an able article by Mr. K. C. Sen on the same subject in a previous issue of the '*Message*' The results obtained in other countries where different systems of marriage prevail do not invariably lead to any conclusion that the Indian system is wrong. This system is based on natural conditions of human nature and is quite in keeping with the tropical climate of the country and the spiritual basis and aims of its life. Instances are not wanting where married girls have become mothers in the age of thirteen, of healthy children who will compare favourably with similar products of older and better developed athlete-couple. Further, the marriage being a sacred sacrament, spiritual and dharmic considerations are of primary importance in fixing the age and the Rishis, as सर्वतत्त्वज्ञाः and वेदवेदाङ्गतत्त्वज्ञाः, as सत्यवाचः and मन्त्रद्रष्टारः, knew how best to tackle the problem and have laid down a well-planned procedure which need have no reference to question of time (ancient and modern). Why should whimsical brains interfere with the long established and age-tested institutions affecting the very vitality and individuality of the Hindu Society? Is it not a piece of gratuitous wrong done to the society? Does the Hindu Community want it? Has its unanimous verdict been taken? Has there been a Referendum? Why, then, is this unwarranted infliction? But who is to answer? The Society cannot be distinguished, head from the tail. It is a forlorn orphan. The Government has forgotten its pledges. The Proclamation of Queen Victoria the Good has become a 'scrap of paper' The attitude of neutrality in religious and social matters is being practically abandoned and is giving place to a policy of veiled consent to all sorts of social and religious legislation entirely opposed to the established canons of the society. It is as well that the Government once again reviews the attitude it has been adopting in recent past in regard to these matters and takes care that its procedure should be above popular suspicion. It is running a serious risk on this score.

Let us hope that better counsels might yet prevail and the little of *Hinduness* that may yet be lingering in Hindu Institutions may at least be left undisturbed by the disturbing elements parading in the name of Hindu in this age of fashionable imitation which has deprived India of her name for uniqueness and originality. Compare the present state of affairs with what was said by a French Missionary about a century ago:—

"Besides, there is nothiug that I know of in the history either of the Egyptians or the Jews to show that these people existed as a nation prior to the Hindus. The peculiarity of the dogmas and rites of the Hindu religion, the strong antipathy which the Hindus feel for anything that savours of *imitation*, the unshaken firmness with which they cling to ideas which orginated at a date now lost in the darkness of antiquity, all these make me confident that the Hindus never borrowed anything from other nations. Everything connected with the Hindus is stamped with the impress of originality and independence."

Alas! What an ugly contrast! My countrymen!

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Literary and Educational.

Buddhist Education from the Jatakas.

By Dr. Radhakumud Mookerji, M.A., Ph.D.

The subject of this paper has not received the attention* it deserves from the students of Buddhism. Yet the Jatakas throw new light upon certain aspects of early Indian culture—history. Their evidence is generally taken to relate to the period from the time of Buddha to that of Asoka *i.e.*, approximately between the seventh and the third century B. C. It is true that this evidence is from stories, but one can hardly miss the local colouring given by the folk in these tales. Indeed, the Jatakas are important as sources of history not for the contents or substance of their stories but rather for the social background or setting of those stories which inevitably reflect the contemporary conditions of life.

The atmosphere of learning and culture which the Jatakas breathe and the educational system and organisation they bring to light are very well indicated in one of those works [*Jat* No. 252]:

"Once on a time Brahmadatta, the King of Benares, had a son named Prince Brahmadatta. Now Kings of former times, though there might be a famous teacher living in their own city, often used to send their sons to foreign countries afar off to complete their education, that by this means they might learn to quell their pride and high-mindedness, and endure heat or cold, and be made acquainted with the ways of the world. So did this King. Calling his boy to him—now the lad was sixteen years old—he gave him one-soled sandals, a sunshade of leaves, and a thousand pieces of money, with these words: 'My son, get you to Takkasila, and study there.'

"The boy obeyed. He bade his parents farewell, and in due course arrived at Takkasila. There he enquired for the teacher's dwelling, and reached it at the time when the teacher had finished his lecture and was walking up and down at the door of the house. When the lad set eyes upon the teacher, he loosed his shoes, closed his sunshade, and with a respectful greeting stood still where he was. The teacher saw that he was weary, and welcomed the newcomer. The lad ate, and rested a little. Then he returned to the teacher, and stood respectfully by him.

'Where have you come from?' he asked.

'From Benares'.

'Whose son are you'?

'I am the son of the King of Benares'.

'What brings you here'?

'I come to learn', replied the lad.

'Well, have you brought a teacher's fee? or, do you wish to attend on me in return for teaching you?'

'I have brought a fee with me:' and with this he laid at the teacher's feet his purse of a thousand pieces.'

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* It has been, so far as I know, only once treated in an article, in the Journal of the Behar and Orissa Research Society by Mr. J. N. Sikdar, M.A., which I have found to be useful and suggestive. The present paper is part of a comprehensive work on *Ancient Indian Education and learning* in two volumes, *Brahminical* and *Buddhist*, now ready for the press.

The resident pupils attend on their teacher by day and at night they learn of him: but they, who bring a fee, are treated like the eldest sons in his house, and thus they learn. And this teacher, like the rest, gave schooling to the prince on every light and lucky day. Thus the young prince was taught."

This passage introduces us practically to all the principal features of the educational system of the times. We shall now explain them and cite the additional or supplementary information which the other Jatakas convey.

Takkasila was the most famous seat of learning. It attracted scholars from different and distant parts of India. Numerous references in the Jatakas show how thither flocked students from far off Benares [I. 272, 285, 409; II. 85, 87; IV. 50, 224; V. 263, 127, etc.], Rajagaha [III. 238, V. 177, 247], Mithila [IV. 316, VI. 347], Ujjeni [IV, 392] and Kosala [III. 115] of the 'Central Region' [*Ib.*] and from the Sivi [V. 210] and Kuru [V. 457, III. 399] Kingdoms in the 'North country' [I. 356]. The fame of Takkasila as a seat of learning was of course due to that of its teachers. They are always spoken of as being 'world-renowned,' being authorities, specialists and experts in the subjects they professed. Of one such teacher we read: 'Youths of the warrior and the Brahman caste came from all India to be taught the arts by him' [III. 158]. It is the presence of scholars of such acknowledged authority and widespread reputation that made Taxila the intellectual capital of the Indian continent from the different and distant parts of which there was a steady movement of qualified students drawn from all classes and ranks of society towards Taxila to complete the education they had in schools of their native places. Thus the various centres of learning in the different parts of the country became affiliated, as it were, to the educational centre, or the central university, of Taxila which exercised a kind of intellectual suzerainty over the wide world of letters in India.

The students are always spoken of as going to Taxila to 'complete' their education and not to begin it. They are invariably sent at the age of sixteen or when they 'come of age' [*e g*, V. 162, 210]. This shows that Taxila was a seat, not of elementary, but higher, education, of colleges or a university as distinguished from schools. Thus the age-limit for admissison there was curiously enough the same as is prescribed by modern universities. It was also only the students of a maturer age that could be sent so far away from their homes for the furtherance of their studies.

The students were usually admitted to instruction by their teachers on payment in advance of their entire tuition fees. A fixed sum seems to have been specified for the purpose at Taxila, amounting to 1,000 pieces of money [I. 272, 285; IV. 50, 224, etc]. In lieu of paying the fees in cash, a student was allowed to pay them in the shape of services to his teacher [*cf. Mil. Panha* VI 11]. To this class apparently belonged the majority of the students who 'attended on their teacher by day' and received instruction at night. We read of a school of 500 Brahman pupils whose duties were, among others, to gather firewood from the forests for their master [I. 317—318]. Sometimes a student would prefer to devote his whole time to studies without sparing any time for such services or menial work, while at the same time he was too poor to be able to pay the teacher's fees in cash in advance. In such a case the student was trusted to pay the fees after the completion of his education. We read of one such student, a Brahman boy of Benares, who, after completing his education at Taxila, paid his teacher's fees by begging for them in distant countries beyond the Ganges. The fees are described to be "seven nikkhas" or a few ounces of gold, which may indicate that the teacher's fees were paid in gold in that time [IV, 224]. It may be recalled in this connexion that, under the Brahmanical system, it was the more usual practice for the *brahmacharin* to pay fees to his teacher only when he becomes a Snataka and ends his studentship.

Where students were too poor to be able to pay the teachr's fees in any of the several ways aforesaid, a charitable community often came forward to provide for them a free education. We read of a teacher of 'world-wide fame' at Benares who had in his school 500 young Brahmin pupils to teach. The difficulty of maintaining such a school was removed by the generosity of the Benares folk, who 'used to give day by day commons of food, to the poor lads and had them taught free' [I. 239].

The cost of education was also to some extent taken over from the teachers and the taught by the occasional invitations to dinner extended to them by philanthropic householders. We read of a school of 500 students being invited to take meals by a 'country family' at Takkasila [I. 317] and of a similar entertainment given by an entire village [III. 171]. These invitations would very often come by turns in such a way that they would work like a premanent provision of meals for the teachers and the taught.

There was again another class of students who paid the teacher's fees from the scholarships awarded to them by the States to which they belonged. Generally such students would be sent as companions of the princes of their respective countries who were deputed to Takkasila for education. We read of the sons of the royal chaplains of the courts of Benares [V. 263] and Rajagaha [III. 238 and V. 247] accompanying their respective princes to Takkasila for their education. Cases, however, are not wanting of students being sent on their own account for higher studies to Takkasila at the State expense. Thus we read of a Brahman boy of Benares being sent by the King at his expense to Takkasila for the purpose of specialising in the Science of Archery [V. 127].

It is to be noted that the fees of tuition as fixed here can hardly be considered adequate to its expenses. The teacher was not like the proprietor of a school conducted as a commercial concern. Probably no part of the fee of 1,000 pieces he could claim as the wages of his own labour. The fees were necessary to cover the cost of the maintenance of those who paid them, of free board, lodging and other necessaries, of the students who went into residence with their teachers under a common roof.

But residence with the teacher was not a compulsory condition of studentship. Day-scholars were also admitted to instruction. We read of Prince Junha of Benares running up an independent house for himself from which he attended the college at Taxila: "One night, after lessons, he left the teacher's house in the dark and set out for home" [IV. 96].

The admission of day-scholars as students implied that of householders or married students. We read of 'a country-Brahman' who, finishing his studies in the three Vedas and the eighteen sciences under a famous teacher in Benares, stopped on there to look after his estate, married and became a regular householder. And yet he was allowed to continue his studies as an external student. He could however come but "two or three times every day to listen to his master's teachings" owing to the obstructions of his mischievous wife who always feigned sickness whenever he wanted to get away to the school [I. 463]. A similar case is that of 'a young Brahmin from a foreign land' who, while studying as one of 500 pupils of a famous teacher at Benares, "fell in love with a woman and made her his wife. Though he continued to live on in Benares he failed two or three times in his attendence on the master." Sometimes he was so worried and harassed by his unmanageable wife that he absented himself altogether from waiting on the master. "Some seven or eight days later he renewed his attendances", [I. 300] when his master gave him necessary instructions after which he 'paid no heed to his wife's caprices", while his wife also "ceased from that time forward from her naughtiness." There is another instance of a student being handicapped in his studies by the wicked ways of his wife [*Ib.* 301—302]· Lastly, we may also refer to the instance of a teacher of 500 students at Benares who selects by a special test one of them for the hand of his grown-up daughter [III. 18]. With some teachers "there was a custom that if there should be a daughter ripe for marriage she should be given to the eldest pupil" [VI. 347].

The maximum standard number of pupils which an individual teacher admitted was 500 [I, 239, 317, 402; III. 18, 235, 143, 171, etc.]. The number gave scope to great variety in the composition of the school. The students were quite a heterogenous lot, drawn from all ranks and classes of society and representing diverse social conditions. Youths of Brahman and Kshatriya castes were of course in large numbers among them [*cf.* III. 458]; there were also princes from distant Kingdoms [I. 272; II. 87; III. 238; V. 162, V. 177, 210, 247, 262, 426, 457; IV. 96, 316; III. 115, 415] and sons of magnates or magnificos, some of whom were Brahmans [II. 99, V. 227, IV. 237, etc.]; there were, again, sons of merchants and tailors [IV. 38], and even fishermen [III. 171], for we read of a teacher who was, on principle, against all restrictions on admission of students and would 'preach the moral law to any one he might see though he did not want it, to fishermen and the like' [*Ibid*]. Chandalas were not however admitted as students. We read of two Chandala boys from Ujjeni who, considering the misery of their lot due to their birth, thought: "We shall never be able to play the part of Chandalas; let us conceal our birth and go to Takkasila in the disguise of young Brahmans, and study there". Thus introducing themselves they "followed their studies in the law under a far-famed master". One of the students was even successful in his studies. Their disguise was however detected at a dinner offered to the school by a villager by their use of the Chandala dialect in an unguarded moment and they were at once expelled [No. 498].

While all castes except the Chandalas were admitted to instruction, it seems that the castes so admitted did not always confine themselves to their traditional subjects of study. We read of a Brahman boy of Takkasila who learnt Divination under his teacher and later settled down as a hunter in the woods of Benares [II. 200]. Another Brahman boy, son of a magnifico, preferred the study of magic charms to the exclusion of other subjects [II. 99]. Another is spoken of as having gone in for 'the liberal arts' and ultimately specialised in Archery [III. 219]. There is another reference to the same effect [I. 356]. It is again a Brahman boy that studies 'the charm which commands all things of sense" [IV 456]. There is a reference to a Brahman boy choosing "science" for his study [III. 18] and to another mastering 'the three Vedas and the eighteen Accomplishments' [II. 87; III. 115, 122].

We thus see that youths of all sorts and conditions of life, of different classes and castes had all their divisions and distinctions merged in the democracy of learning. Princes and nobles, merchants, tailors, the poor students who were maintained by charity and could not pay their tuition fees—all rubbed shoulders with one another as fellow-disciples of a common school and teacher. The poor students had to undergo daily a course of exacting and low kind of menial service for the school, but the recognition of the dignity of all honest labour secured to them a status of equality with its aristocratic section. What further levelled all distinctions within the school was the insistance upon certain standards of simplicity and discipline in life to which all its members had to submit. The Prince of Benares is sent on to Takkasila for his studies with the modest equipment given him by his own royal father of "a pair of one-soled sandals, a sunshade of leaves, and a thousand pieces of money" as his teacher's fees, of which not a single piece he could retain for his private use [No. 252 cited above]. Thus the Prince enters his school as a poor man, divested of all riches. The same fact is pointed to by the story of Prince Junha of Benares, who accidentally breaking the alms bowl of a Brahman, by colliding with him in nocturnal darkness, was asked to pay him the price of a meal as a compensation. The Prince then said to the Brahman: "I cannot now give you the price of a meal, Brahman; but I am Prince Junha, son of the King of Kasi, and when I come to my Kingdom, you may come to me and ask for the money" [IV. 96]. This shows that there was no money left with a prince which he might spend as he liked. Nor did the offences of princes escape their usual punishment. On the offence of a prince being reported to the teacher (the offence being taking some sweets from a vendor's basket without paying for them), "he caused two lads to take the young fellow by his two hands, and smote him thrice upon the back with a bamboo stick, bidding him take care not to do it again" [No. 252].

The food allowed to the students was of the simplest kind. We have mention of rice-gruel being prepared as breakfast by a maid of the teacher's house [I. 318]. At invitations they were given sugar-cane, molasses, curd and milk [I. 448].

The life of the students was also hard in other ways. Their standing duty was to gather firewood in the forests [*ib*]. Their conduct was so much controlled that they were not allowed to go to a river for bath except in the company of a teacher [No. 252].

It speaks very well of these ancient Kings

that they deliberately, and as a matter of policy, proposed for their sons such a course of discipline and education as their best training in manners and morals, and as a powerful democratising influence, "so that by this means they might learn to quell their pride and highmindedness" [*ib.*]

Side by side with these colleges of a heterogenous or cosmopolitan composition, we also find references to colleges of particular communities only. Teachers with 500, and only Brahman, pupils are frequently mentioned. [I. 317, 402, etc]. Sometimes teachers would have only Brahman and Kshatriya pupils [III. 158]. We also read of a teacher at Taxila whose school had on its rolls only princes as pupils—'all princes who were at that time in India to the number of 101," besides two other princes newly admitted from the Kingdoms of Kuru and Benares [V. 457].

To manage a school of 500 pupils and undertake their education were no easy task for an individual teacher. He was however helped by a staff of Assistant Masters (*pitthiachariya*). It was only the most advanced or senior pupils that were appointed as Assistant Masters [II. 100; V. 457]. Assistance in teaching was also rendered by the senior pupils as such. We are told of a teacher appointing his oldest disciple to act as his substitute [I. 141]. Another teacher of Taxila, while going to Benares on some mission, appointed his chief pupil to take charge of his school during his absence, saying: "My son, I am going away from home, while I am away, you are to instruct these my pupils" (numbering 500) [IV. 51]. These senior pupils, by being associated in the work of teaching, soon became fit to be teachers. We read of Prince Sutasoma of the Kuru country who "being the senior pupil soon attained to proficiency in teaching" and, "becoming the private teacher" of his comrade in the school, "soon educated him, while the others only gradually acquired their learning." [V. 457—458].

To be continued.

Industrial.

How Gold Leaf is Made.

A sight that never fails to draw a crowd is that of sign painter lettering in gold. He paints the outline of the letters on the glass window or other surface and then fills in the lettering with gold leaf. This he takes from a book, made of many leaves of slightly reddish colored paper. It is very curious and engrossing to see him lift the leaf out of the book by means of a long camel's hair brush, the gold film adhering easily to the hair, seemingly as light as a feather and still as dense and substantial as a sheet of metal can be.

Gold leaf is familiar to all of us. Almost every window that we pass has some lettering on it done in gold leaf. But there are probably very few who know how gold leaf is made or who realize that the art is one of the oldest in existence to-day. For gold leaf was made by the ancient Egyptians in essentially the same manner as it is made at the present time. It is mentioned in the Bible and in fact most ancient peoples knew it and used it.

The first question that arises in the average person's mind when he sees lettering being done in gold leaf is, "Is this real gold?" Gold is precious and how can one afford to use it for so utilitarian a purpose? Gold leaf actually contains the precious metal. Furthermore, gold leaf is not so expensive as it appears: for a single sheet of the leaf contains so small a weight of the metal that it is really inconceivable how so fine a film can be obtained, possessing such minute weight.

There is no other solid known that can be made into a film of such infinitesimal thickness as gold. Gold is the most malleable of all substances, and gold leaf is the thinnest of all materials. The leaf, for all its commonness and antiquity, is really one of the most remarkable products made by man. It possesses a number of strange, contradictory properties which mark it out from all other substances. In the first place it will last for centuries, as the painting and decorations on tombs and temples thousands of years old, testify. Gold is indestructible; it is unattacked by the elements, and after centuries of exposure it still remains the original yellow metal, so precious to man. On the other hand a sheet of gold leaf can be absolutely destroyed by merely rubbing it between the fingers. There is so little matter in the sheet of gold that the friction of the fingers is quite sufficient to make it disappear totally.

Gold leaf is perfectly opaque. When it is placed on a surface, it is impossible to see through it. But this same sheet of gold when held up to the light is very translucent. In fact it is easy to see through it and distinguish objects, all of course suffused in a greenish light.

Finally gold leaf is both visible and invisible. The sheet of gold, when held with its surface facing the vision, is perfectly visible. But when held sideways, so that the edge of the sheet is being viewed, it is invisible. For the sheet of gold leaf is thin far beyond the range of human vision. It requires three hundred thousand sheets of the leaf, piled one right on top of the other, to make the thickness of an inch. The minute weight of the gold in an average sized sheet, three and three eights of an inch square, is seen from the fact that one ounce of gold, when made into a sheet of the same thickness, would cover 146·5 square feet. Five dollars worth of gold at presennt prices, made into a single sheet, would cover five thousand square inches.

There is absolute proof available to substantiate the contention that the art of making gold leaf was known four thousand years ago. Then as now, the gold was made into the form of a leaf by the might of the human arm. In other words it was beaten out by hammering it with an implement. The story runs that in very early times, when the art was being carried out under very crude conditions and a workman was beating a piece of gold with a smooth rock, he inadvertently covered the metal with his goatskin apron and beat the metal through the same. To his great surprise he found that the gold beat out into much thinner and finer sheet. This marked the real start of the goldbeater's art.

Today the beating is carried out with a hammer, a cast iron hammer fastend to a wooden handle being used. The art consists in being able to distribute the blows over the surface of the beaten gold so that the extermely fine film is not torn. That there is a real technical skill involved is easily seen; it is hard to imagine how the blow of such a heavy hammer can be applied to the pack of gold leaf films, interleaved with goldbeater's skin without smashing the whole mass of leaf into a fine powder. And yet a skilled beater will make but few holes in the gold leaf film.

The first stage in the process is to take 999-plus fine gold and mix it wih a little copper or silver and make an alloy by melting in a crucible. The gold is then poured out into a iron mould one inch wide by six

inches long by one-eighth of an inch thick. The slab of gold obtained in this way, 22 karats fine is squeezed between jeweller's rollers until a comparatively thin ribbon, one thousandth of an inch in thickness, is obtained. The ribbon is then cut into inch squares, each containing six grains of gold.

These squares are interleaved with pieces of parchment paper. Two hundred sheets of gold in the pack are hammered with an eighteenpound hammer and the gold gradually spreads until the square is 3.75 inches on each side. This particular part of the process is very laborious for the hammer is rather heavy and its constant use tires the arm. It is the only part of the gold beating process in which mechanical beating machines have been able to replace hand labor.

Then each sheet of the beaten gold film is devided into four equal squares giving 800 sheets from the original inch squares gold ribbon. A pack is then made of 800 sheets, each sheet being separated from the next by a sheet of goldbeater's skin. This is a peculiar substance which is obtained by skinning the large intestine of the ox. The skin has a rough and smooth side and is very thin. Two of the skins are placed together, rough sides facing each other, and are stretched on a frame. The skins are made to join to give a single gold beater's skin which is varnished with a special varnish, giving the finished product a golden-yellow color. The skins are then cut into proper size and are ready for use. The toughness of the goldbeater's skin is remarkable; it stands up extraordinarily well under the pounding with the heavy hammers.

The pack of 800 sheets is now beaten with a twelvepound hammer until the sheets of gold are 4.25 inches square. The beating operation lasts two hours and the beater pounds his hammer against the pack, distributing his blows to cover the entire surface evenly starting at the centre of the back and working progressively outward while holding the same firmly between his thumb and fingers on the anvil.

The beaten films are divided into four equal squares, giving a total of 3200 films of gold from the original one-inch square of rolled sheet. A pack is then made out of a thousand sheets of leaf, interleaved as before between sheets of goldbeater's skin, and this is again beaten with an eight-pound hammer. Final size of the leaf is five inches square. The last beating operation lasts on the average twelve hours, dependent on the weather, and the steadiness of the eye and arm of the beater.

The finished films are laid on calf skin cushions and cut with a little device, made in the form of a bob-sled from lacquered Japanese cane. Strips of malacca reed are glued into the runners and serve as the cutting edges. Great care must be exercised in this operation for the extremely thin films of gold are easily torn. The fineness of these leaves of gold is demonstrated by the fact that they can be torn without any difficulty at all by blowing the breath across them. After being cut, the leaves are placed in books, made of tissue paper and coated with ochre. Twenty-five leaves are found in each book.

The entire duration of the gold leaf process is 35 hours. The whole thing is a matter of beating, pounding a heavy hammer to spread the gold into a fine film and at the same time using great skill to avoid tearing holes in the sheet. Gold leaf is used in making signs, but it also has a few additional applications. Hand tooled books are usually lettered in gold leaf, and furniture and fine woodwork are decorated with it. Its sole technical or scientific use seems to be making the electrical instrument, known as the electroscope, which is used for detecting static electricity.

Gold leaf is not to be confounded with gold foil. The latter, used by the dentist in filling teeth, is very much thicker than gold leaf. A sheet of gold foil, four inches sqare, weighs from four to twelve grains, while 25 sheets of gold leaf of the same size weigh approximately five grains.

Scientific American.

Short Story.

The Vanity of Human Wishes.

By. P. Padmanabha Aiyar b.a.

Long, long ago there lived a great and good king called Mandhata. He ruled Bharatakhanda wisely and well. He was versatile. His tastes were wide and ardent. He could fight as well as any king living and ruling. In his domestic life, he was supremely happy. He had fifty daughters, who were devoutly attached to him.

During Mandhata's time, there lived a great sage by name Sauvari. He communed with the Most High in a cave in the bed of the sea, far from the madding crowd's ignoble strife. One day he saw a shoal of fish disporting themselves. He thought thus:—"How gaily they swim! Why not I too marry, beget and be happy?"

So he came out of his ocean-cave and went to Mandhata to seek the hand of one of his daughters. The king received him respectfully and asked him his mission. The sage said: "O! king, I have come to you to fulfil an object. If you will promise to help me I shall disclose it" Without waiting or wishing to know the nature of the sage's object, the king promised. The sage, flushing with joy, told the king: "Oh! high and mighty king, I have resolved to marry and settle down. I therefore, beseech you to give one of your daughters in marriage to me.

Mandhata was taken aback by the abruptness of the request. His daughters had no doubt to be married. But how could he bring himself to sacrifice them to an old sage? While the king was revolving this idea in his mind, the sage said: "Oh! king, I see you are hesitating because of my old age." But the king was not to be so easily baulked. He told the sage: "Oh! sage, there is a custom among us that our daughters alone shall choose their husbands. I confess I am at a loss how to conduct myself." The sage replied: "Oh; king, I don't want you to swevre from your custom. Permit me to see your daughters and I shall take my chance."

The king, inwardly glad that his daughters would repulse the advance of this old, wrinkled, grey-haired sage, ordered his servants to conduct him to the apartments of his daughters.

No sooner did the sage approach their apartments then he changed himself, as if by magic, into a young, handsome prince. All the maidens saw him and at once fell in love with him. Each one wanted him to be her husband. Thus all of them chose Sauvari as their husband and the king had to agree to the alliance.

A few days after the wedding, the sage set out with the princesses for his hermitage. On reaching it, he requested Viswakarma, the divine architect, to build him a splendid and commodious palace. The sage satisfied their desires down to the minutest detail and felt immeasurably happy in their company.

One day King Mandhata wanted to see his daughters. He accordingly started with a large retinue. As he neared the forest, he was filled with wonder at the sight of a magnificent palace in place of the humble hut he expected to find there! One of his daughters seeing him from a distance, ran to meet and greet him. The king then asked her how she found her forest life. "I am happy beyond measure," replied she. "My regret is only that the sage loves me so ardently that he has neither the time nor the inclination to visit my sisters." All her sisters answered in the same strain. The king was greatly pleased. He spent a few days with them and then returned to his capital.

By his fifty wives the sage had a hundred sons. Their babbling and toddling brought sunshine to his heart. They reminded him of those happy fishes, which danced about him, when he was in the cave. They soon grew into handsome young men. The sage taught them the Scriptures and afterwards married them to suitable girls.

The sage was surrounded by his children and children's children and felt quite at ease. But his desires multiplied rapidly and robbed him of all peace. At last he realised the folly of hankering after the transitory joys and glories of the world and consecrated himself to purely religious musings for the attainment of heaven and happiness.

Miscellaneous.

The Congress Nuisance in Kerala (II)

By G. Harischandra Rao.

1. Mr. Ayyangar says "and my conclusion is that the common view is right that these paths in question are public roads in the full sense of the term."

It is not the common view, but that of a few revolutionaries; the revolutionaries themselves know, however, that the roads are not public property. Challenged by the Congresswallahs, the leader of the popular party collected the opinions of people in a number of villages round Vykom, and almost all the villages gave the same opinion in writing—that the roads were in no sense public.

2. Mr. Ayyangar argues "In the second place dedication to the public in respect of these Vykom roads is clear from the fact that Muhammadans, Christians, and all other non-Hindus have been accustomed or have had the user of these paths along with caste Hindus."

Supposing that Mr. Ayyangar has dedicated a book on law (of course, the law of lawlessness) to Mr. Gandhi, it would not follow that Mr. Ayyangar has dedicated it to the public, to Sir Thyagaraja Chettiar, for instance. That a few individuals are accustomed to employ Mr. Ayyangar to serve them in a court of law would not indeed warrant his service to every other client, to one of an opposite party, for instance. If the Muhammadans, Christians, and all other non-Hindus are accustomed to use the roads, then, this custom might at first entitle the Muhammadans, Christians, and all other non-Hindus alone to use the roads; it could certainly never confer the same right on the Pulaya and other forbidden castes whom no such custom supports. Is, in short, custom Mr. Ayyangar's authority? If so, forbidden castes cannot claim the roads, for custom is against these people; that is, they are not accustomed to use the roads. If, however, Mr. Ayyangar does not recognise the authority of custom, then, he should not base his argument on custom; that is, he should not mention the fact that the Musalmans and others are using the roads; and when he thus ignores this step, he will not be able to jump to the conclusion regarding the castes now forbidden.

Again, Muhammadans and Christians may have begun to use the roads by permission inadvertence or inability of the authorities; the admission then of Muhammadans and Christians will not now warrant the admission of Pulayas and others. A few drops of water may have entered a ship through some hole or another; would it be prudent for the crew to pour bucketfuls of water into the ship so as to drown her altogether?

Neither is it true that the Musalmans and others can insist upon being allowed at all times: the authorities may ask these classes not to walk in these streets, when, for instance, a procession of the Deity starts. In A. S. Nos. 77 and 78 of 1061 M. E. (1886) of the Travancore High Court Mr. Narayana Pillai, one of the Judges, observed as follows:—

"When a highway ran by the side of dwelling houses of caste Hindus, non-caste Hindus such as Pulayas and Pariahs were not permitted to make use of them for any purpose. Christians and Musalmans were allowed to use them, but *not on all occasions nor for all purposes*." (The *italics* are mine).

Unlike the Musalmans and others the revolutionaries want the roads *on all occasions* and *for all purposes*.

3. Mr. Ayyangar contends "It is claimed that the roads are maintained by the Maramath Department. But this is neutralized by the fact that the lighting and sweeping of the roads is attended to by the Municipality, which is far more important to show the character of these roads as public highways."

Rama lives in Krishna's house and attends to the lighting and sweeping of it; but when a portion comes down it is not Rama but Krishna who generally restores it with his own money: can the lighting and sweeping form Rama's proprietership? Similarly can the lighting and sweeping prove that the Municipality is the owner of the roads in question? When Mr. Ayyangar does not deny the maintenance of the roads by the Maramath Department, he can see that the fact that the lighting and sweeping of the roads are attended to by the Municipality is neuteralized by the fact that the Maramath Department is performing the more essential function of maintaining the roads.

Even granting that the lighting and sweeping neutralize, one must say that they neutralize only to some extent: they confer on the Municipality the privileges of lighting and sweeping only, not of owning or maintaining the roads. The Municipality is sweeping the latrines of our houses; can it claim ownership of the same?

Moreover, one sweeps a few yards on the side of houses belonging to others; now, do these houses belong to the former? The Municipality, for the sanitation

and convenience of its inhabitants, may have extended its operations to the streets leading to the temple; when the Municipality neglects this work, the temple-authorities themselves may see to it for the sake of their pilgrims.

Again, is the Municipality collecting taxes from the houses in the streets in question? If it is, then it is bound to provide lights and scavengers to these streets as to others; and moreover it, instead of the Maramath Department, must be compelled to maintain these roads as other roads in good repair. If, however, the Municipality has not levied any taxes on the houses of the streets in question, it must be because they are not included in that Municipality: the Corporation of Bombay levies no tax on the city of Lucknow; Lucknow does not belong to the Bombay Corporation; similarly, if the Vykom Municipality has levied no tax on the streets near the gates of the Vykom temple, then those streets must not belong to the Vykom Municipality, and must not admit of being treated as other streets of that town.

4. Further, Mr. Ayyangar urges "I also noticed the trees on the sides of the paths are marked P. W. D., and that certainly is evidently against the Government's contention that the Public Works Department has nothing to do with these roads."

Are these roads claimed by the Municipality or by the Public Works Department? Mr. Ayyangar once asserted the claims of the Municipality; now he asserts those of the Public Works Department. Are the Municipality and the Public Works Department one and the same in Travancore?

Moreover, if the trees are marked P. W. D, let the trees be considered as the property of the P. W. D; the soil is not so marked, and therefore the soil cannot be claimed by the P. W. D. The Government have established Post and Telegraph Offices, and the Railway Company their Booking Office, in the Congress Camp: is Mr. Ayyangar going to say that the Government and the Railway Company own the camp? There is no intimate legal connection between a piece of land and trees or buildings appearing there: should possession of the former include the latter, mention of the former alone would suffice, whereas the latter are separately mentioned in a sale deed. Mr. Gandhi's sons are seated in Mr. Ayyangar's car: does it belong to Mr. Gandhi because the persons in it are his. The temple authorities may have allowed the D. P. W. to plant the trees and protect them; and the D. P. W. may have generously undertaken the work.

5. Mr. Ayyangar argues "Further, the houses abutting upon the paths round the temple, access to which lies through these paths, are not temple property; and there is no law in Travancore to prevent any untouchable acquiring any of those houses."

The forbidden classes, then, must land on their house-tops by balloons or by some occult power!

Or access might be obtained through other ways, if any.

Again, is there any *law in Travancore* permitting any one to intrude into Kerala and incite others to break the laws of the land?

Some of the houses in question are reserved for the king as guardian of the temple and the rest for servants of the temple to facilitate temple service.

Moreover, no right to acquire the houses could annul the express prohibition of walking along the roads. It is rather the prohibition that is likely to interfere with that right unless there is some other way to the houses. Permission to walk is to be inferred from the right of acquisition; whereas prohibition is in clear terms; the former is *kalpya*, the latter is *klyptha*; so the former cannot set aside the latter. Nor is there anything to show that the untouchables are in the habit or possess the right of acquiring those houses or even of inhabiting them.

6. Again, Mr. Ayyangar pleads "There is also a significant circumstance that the boards prohibiting entry which are now in evidence and which purport to exclude Podujanam or the public are quite a recent innovation. The boards in existence before these merely stated that the *pollution* castes should not go along these roads, admitting that these were public roads but relying upon a custom which in Travancore has no longer the force of law." Has any *karna pisachi* told Mr. Ayyangar that the custom in Travancore has no longer the force of law? If the custom had become obsolete, why should the boards have been set up at all?

The very existence of the boards is evidence against Mr. Ayyangar's position. Are the new boards reliable or the old ones? If the former, then the untouchables are included in the *public* and are thus excluded from the streets in question: the widening of the circle so as to extend the prohibition to a few more classes will not amount to a narrowing of the circle so as to exempt certain classes from the prohibition. If the latter, then the untouchables should not enter those streets because, as Mr. Ayyangar himself confesses, "the boards in existence before these merely stated that the pollution castes should not go along these roads"

7. Mr. Ayyangar says "The prohibition boards are distinctly beyond the 11 acres 22 cents claimed as temple property"

If the boards be without the limits, then it is so much the better for the temple; for it gains: it is only the Municipality that loses ground!

The representative of the Indian Social Reformer writes that the boards were two years ago pushed as close to the temple as possible; if so, the Municipality has gained.

If the boards be within the limits, then Mr. Ayyangar may contribute something to restore the boards to their proper place! Dislocation of a mile-stone cannot indeed reduce a mile to a furlong.

8. Mr. Ayyangar tries to explain away the Full Bench decision on village streets or *grama veedhis* —"But the point that is made is not that the paths in question round the Vykom temple are *grama veedhis*, but that they are temple property and therefore a sort of private property to which only those who have a right to temple entry can have access."

But Mr. Ayyangar's *point* is not that the paths are temple property but that they are grama veedhis or village roads and therefore a sort of public property to which all those who have a right to village entry can have access. And on this *point* the judgment of the Travancore High Court is decidedly against our Madras pleader.

Even granting that his point is that the paths are temple property, I must say the High Court is against him; for the decision is based not merely on the civic rights but on the religious sentiments of a community. The trustees of the Romo-Syrian Church at Paravoor insist on taking their religious procession through the Jews' Street; the Judges respect the religious feelings of the Jews. Mr. Krishnaswami Rao, the Chief Justice, writes:—

"The use of ways other than public ways is regulated by local usage or custom. *Streets on four sides of a temple through which preiodical processions of the presiding Deity are usually carried on*, streets exclusively occupied by a particular section of

the community, are instances of such ways. The local usage regulating their use cannot be said to be unreasonable." (the *italics* are mine). If at Vykom the streets in question belong to the temple, such streets being connected with the service of the Deity, then Mr. Ayyangar attacks private property and offends against the law. If, however, the streets form part of the village property, the pleader fails; for they are "streets exclusively occupied by a particular section of the community"; and the local usage does not permit certain classes. When, in short, even village roads are open to a few classes only, roads possessed by temples must be still more so.

9. Again, Mr. Ayyangar writes thus "The fallacy consists in imagining that there cannot be a right of public way over private or temple property. It is not necessary for the right of highway that the soil should be vested either in the public or in the State. Therefore nothing turns upon the contention of the Travancore Durbar that the settlement Register shows that the area in question is entered as the property of the Vykom temple."

The Vakil's fallacy consists in imagining that every thing that is vested in the public or in the State must be open to all classes. Mr. Kunhiraman Nair, one of the Judges in the Full Bench case, wrote as follows about some public reads:—

"I am of opinion that they can only be used in the manner hitherto customary, that is, without wounding the religious sentiments and feelings of the majority of those who occupy houses in the immediate vicinity or on both sides of the street through which the road may pass. People belonging to a particular caste or sect have, in their anxiety to maintain their exclusiveness, taken up their abodes and congregated together in several streets and established places of public worship in the street occupied exclusively or for the most part by members of their community. *The roads in such streets, though maintained at the public expense, are not allowed to be used for purposes distateful to the occupants of the streets.* This has hitherto been the received notion on the subject." (The *italics* are mine) Therefore, mere maintenance at the public expense may not make a road common to all.

Nor can a passage become accessible to all men by the mere fact of its being called a common or public highway. Mr. A. Sitaramier, another Judge in the same case, made the following remarks:—

"It is not of yesterday's date but one almost coeval with the foundation of this kingdom. It had its origin in the traditional history of the country. A common way or a village thoroughfare, or, as it is called in the question, *a common highway, is according to the general understanding of the people, a way common to a particular section of the community or to particular castes or to residents of the particular streets etc., but not to all the King's subjects.* From what has been said above, it is clear that a distinction does exist between King's highways and common way or village thoroughfare as I would call it. The former are common to all the subjects of His Highness the Maharaja ..... The latter is not common to all the subjects but only to a particular portion of the community." (The *italics* are mine)

It is, therefore, clear that certain roads that are public may be private.

When Mr. Ayyangar says that what is private may be public, why should not one say in reply that what is public may be private?

If there could be a right of public way over private or temple property, then, why should not a person be permitted to pass through Mr. Ayyangar's premises, for nothing could turn upon the contention of the Gandhi Sarkar that the Settlement Register showed that the area in question was entered as the property of our pleader.?

10. He writes "The defence of the Government is purely a legal defence."

Perhaps he expects a spiritual defence after the manner of his Sabarmati Gurujee!

Again, if the defence of the Government be a purely legal defence, the attack made by the Congress-wallah must be an entirely illegal attack, for he defies the legally constituted authority of the land and leads an aggressive campaign against the King whose only fault now seems to be his anxity to uphold a constitution blessed by centuries of peace and prosperity.

11. The pleader says "I agree that Congressmen should have represented matters personally to His Highness the Maharajah and the Dewan before starting Satyagraha at Vykom. But that is a matter of detail and I have now sought to rectify it on their behalf.

Waging war against the State is not a matter of primary importance—it is only a matter of detail!

How has Mr. Ayyangar sought to rectify the defect? Has he tendered an unqualified apology for this open rebellion? He has on the contrary fanned the flames.

He says he approached the Maharajah as a representative of the Congress. But has the All-India-Congress Committee, or even that narrow and notoriously autocratic Working Committee formally commissioned him by a resolution to act for the Congress? If the Maharajah or his Minister had asked Mr. Ayyangar "What are your credentials?", what answer would our pleader have given?

12. On the suggestion of the Acting Dewan to exclude the Musalmans and Christians along with the Pulayas and other Hindu untouchables Mr. Ayyangar expresses himself thus—"That will only disturb the harmony between the three communities."

The Congresswallah is content with harmonious relations with persons of alien religions; whereas he makes it a point to wage war against persons professing the religion of his ancestors—I do not say *his* religion—though they still form the majority of the Indian population.

13. When the same Dewan suggested the construction of new roads round the Vykom temple for the convenience of the forbidden classes as well as the rest, Mr. Ayyangar rejects the proposal on the following ground—"If the matter rested merely upon questions of practical utility, that might serve. The question is one of sentiment and a very justifiable sentiment."

Are conservative Hindus no human beings? Have they no sentiment and do they not regard it as a very justifiable sentiment, a more justifiable one because it is backed by religion?

14. Mr. Ayyangar has exhorted the non-official members of the Travancore Assembly to play obstruction tactics and thereby compel the Government to open all places to all men.

Mr. Ayyangar is a non-cooperator! But has he given up his practice? Perhaps it is not massary for so great a lawyer as it is not massary for so great a leader as Mr. Salem Vijayaraghava Achariar, to give up his practice.

Is Mr Ayyangar a disciple of Mr. Gandhi or of Mr. Das?

Mr. Ayyangar's exhortation is opposed to Mr. Gandhi's statement in *Young India* of 24—4—24

which runs thus :—"In Travancore the Satyagrahis are not attacking a whole system. They are fighting sacerdotal prejudice. The Travancore State comes in by a side door as it were. They are not attacking it at any point at all." Our pleader wants to attack the State at all points—both inside and outside. The pleader's suggestion to non-cooperate with the Travancore Durbar clashes with the Dictator's declaration that there should be no non co-operation with a Native Ruler.

15. Again, Mr. Ayyangar is trying to pour men and money into Vykom, whereas the Dictator opines that outside help is undesirable, except, of course, sympathy, that is, lip-sympathy !

16. Mr. Ayyangar, speaking at Madras on the occasion of Sraddhananda's recent visit to that town, said that there were two kinds of untouchability—the social and the religious, that the former should be dealt with by the Indian National Congress consisting of persons professing different religions, and the latter should be handled by the Hindus only.

Is the untouchability at Vykom social or or religious ? If is social then all religionists must be allowed to fight against it ; but Gandhi Maharaj ordains that it should be the concern of the Hindus alone. If, however, it is riligious, then, non-Hindus should have nothing to do with it, that is, the Congress should not meddle with it.

A Visit to the Daraga At Nagore.

In one of my rambles I paid a visit to the famous Daraga at Nagore which is situated almost in the centre of the town. I learnt that a Mahommedan saint of Manickpore, Central Provinces, Khader by name came here some 400 years ago, after visiting the important religious and pilgrim centres of India and spent the latter period af his life, for 20 years, at Nagore and that he is interred in this shrine, He was a bachelor throughout his life even though he was offered a bride by name Umma Sahib (Bibi). He adopted one Yusuf of Lahore as his son and married that girl to him. These two are buried in the Daraga.

Various miracles are alleged to have been performed by this saint and one of them is worth mentioning, One Tirumalai Chetty of Malacca, a Minister of a Sinhalse King is said to have been charged with misappropriation and a capital sentence was pronounced against him At this critical stage, he offered various sacrifices to all deities but in vain. At last, one evening preceding the date of his execution, he offered to dedicate one shipload of sandal to Hazarat Khader Oli, Andavar of Nagore, this famous saint, if he would rescue him. On the same night when he was sleeping, he received a severe blow on his back and to his great astonishment found before him a saintly figure blessing him with long life, if he would fulfill the vow that he had taken. The Chetty could not but assent and then the figure disappeared. The next morning he was brought before the judge and the sentence was about to be pronounced. The court-hall was packed to the full, by his friends, comrades and the public. To the great wonder of all, the sentence that was read before the open court was one of acquittal. This mysterious rescue is explained thus. The king and all the jurors received a violent slap on their backs on the preceding night and were driven to the necessity of altering the sentence against the accused. They themselves knew that the verdict had been altered only when they read it in court. Soon after the judgment was pronounced each narrated his own experience of the previous night, and the disclosures were found to be quite uniform. Now the Chetty fulfilled his promise by despatching the shipload of sandal to this 'Andavar' and at the bidding of the saint, the followers removed the contents to the shrine. The whole Daraga, its gateways, and wooden furniture were all renewed with sandalwood. Today all this furniture has been silver-plated by numerous devotees.

The chief places of worship are the Saint's grave that of his adopted son and a third of the latter's wife In 1771, Tulsaji, Raja of Tanjore endowed the Daraga with a grant of 4000 acres, wet and dry gardens comprising 15 villages in the Negapatam Taluk. Besides this, the Daraga gets annually an income of Rs. 50,000/ in the shape of Hundi collections offered by devotees of all castes and creeds. The Kanthri festival is celebrated every year on the anniversary day i.e. beginning from the 1st of Jammatu-Lagar month of the Mohammedan era. It lasts for a fortnight when pilgrims from far and near muster in thousands and it is said the festival is important for the sanctity of the shrine as well as for the grandeur of the ceremonies. On this occasion the fine tower, the compound walls and every nook and corner of this shrine are decorated with lights. Raw cooked rice is distributed to Fakirs of five sects who visit this shrine during the festival. The descendants of Yusuf are living here in 640 houses. They have a claim to the surplus income of the Daraga which is distributed to them. This is now managed by 8 trustees who are said to be the male heirs of the eight children (6 males and 2 females) of Yasuf.

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Land Revenue Settlement.

Incapacity of Ryots to pay Increase of Assessment.

Mr. G. Rameswara Rao, B.A., B.L., M.L.C., writes to the *Swarajya*, Madras :—

The Revenue Member, Sir Habibulla, would not be glad to read the discussions in the Legislative Council in connection with the introduction of the Land Revenue Bill. The bill in its final shape was not easily recognised as the one which had the approval of Sir Habibulla or the Committee that discussed the matter along with him. It was mentioned to us that the Government could not approve of what had been done and consequently a completely new bill had to be brought into existence for the purpose of putting the land revenue on a statutory basis. But the public recognised that putting the land revenue on a statutory basis as was conceived in the present Bill, was synonymous with 'giving the go-by to all principles of land revenue which had been enunciated by them. They do not want the present Board's Standing Orders to be enacted into law but expect that the general principles of land revenue would be enacted on a more liberal footing. As the Government was unwilling to yield, the Bill itself had to be rejected even at the very first reading.

Even failures do not seem to be devoid of their use; for we learn from the press communique dated 19th May 1924, that future resettlements would be so regulated that the percentage enhancement of the preceeding rates shall not exceed 18¾% and also that this policy would be adopted with regard to the resettlements in Tanjore, Bellary and Anantapur, though orders have been passed with regard to the latter Districts.

SUDDEN INCREASE OF FIFTY PERCENT.

In answer to a question of mine in the Legislative Council on the 18th March 1924, the Hon'ble the Home Member said that the previous assessments for the six villages in Tadpatri Taluk, Muchukota, Arakatavemula, Chintakunta, Surepalli, Dosaledu and Chalavamula, was Rs. 5,340-8-0 and that the resettlement amount on the same villages comes to Rs. 7977-8-0. It is clear from these figures that the increase amounts to, roughly speaking, 50 per cent. I request the Hon'ble Home Member and the Government of Madras to consider the very abnormal rate of incrase in the assessment with regard to these six villages. We are told that the new amount is arrived at after the reduction of tarams in suitable cases 'to ease off the change in rates of assessment' and that the amount remitted involved a reduction of the tarams to the extent of Rs. 978-14-0. While thanking the Government for remitting this Rs. 978-14 0, I insist upon emphasising the sudden abnormal increase of the old rates by 50 per cent. I should have thought there is a finality to the executive action of the Government and its policy, especially in matters of taxation, would not be lightly altered. What was done by the Settlement Officer 35 years ago is called in question by the present settlement officer who says that the classification then made was faulty and that land classed as class two must have been classed as class one. It is unnecessary for me to consider the respective merits and capacities of the able officers of the Settlement department, but I am only emphasising the effect of such a change of view upon the poor ryot. While the declared policy of the Goverdment is not to increase the assessment by more than 18¾ p. c. here we are confronted with a case where the increase is by 50 p. c. The effect of the sudden pressure of an additional 50 p. c. on land tax coupled with the incidental increase in cesses cannot be ignored by the Government. It is not necessary here to consider the causes which resulted in such an abnormal rise in taxation for the ryot is not concerned with them. He measures his burden by taking the figures of last year and comparing them with the figures of this year. He cannot be satisfied by being told that a responsible officer of the Government who functioned with regard to settlement 35 years ago was mistaken in his view and that the present officer had the superior capacity of rectifying the faults then made and that as the ryot cannot decide between the competency of the technical men he is bound to pay 50 per cent more. Where doctors differ it is always the patient that dies and in this case the difference between the two settlement officers with regard to the classification of the soil, is responsible for the increased taxation by 50 per cent.

CAPACITY OF THE RYOT.

The question to be considered, therefore, is only the capacity of the ryot to pay and the evenness of the rise in the taxation. The Government having once accepted the principle that 18¾ per cent, shall be the maximum in the rise of taxation for every settlement, one cannot see any justification how the Government can nullify the effect of the principle in an indirect manner, viz., by allowing the old classification to be called in question. I am told that people of these villages have petitioned to Government on this point departmentally and that they have had no redress. Now that the Government have declared their policy in the communique under discussion, is it too much for me to ask them to revise their old views and strictly adhere to the limits they have imposed upon themselves as being the maximum limit beyond which land tax ought not to be raised, except under very exceptional circumstances?

WHAT IS THE JUSTIFICATION.

I am sure there are no exceptional circumstances in the case of these six villages, for neither nature nor Government have given them any extra facilities for the improvement of irrigation of their lands. No new roads have been laid so as to afford additional conveniences of conveying their produce to the market without unnecessary expenses. No other material comforts or conveniences have been extended to the ryots of these six villages as opposed to the ryots of neighbouring villages. In fact, I have been receiving petitions from the people of the localities that means of communication in those parts are very intolerable and that they may be taken up as at least, famine relief works. But as water facilities deserve our first attention I have not pressed the question of village communications on the Government in connection with the present relief works. When this is so, I see no justification for the acceptance by the Government of the increase of 50 percent in the land tax of these six villages. May I request the Government to reconsider the matter and do justice to the ryots of these villages?

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K. SUNDARARAMA AIYAR, M.A.

OPINIONS.

In recent years there have been many publications in English on Hindu philosophy, notably on the Vedanta. Translations have been made of great works for the Sacred Books of the East Series, and for Trubner's Oriental Series. But on the exposition of the Vedanta solely from the orthodox and traditional point of view there have been few or no books of any great authority hitherto. We therefore welcome Prof. Sundararama Iyer's valuable work "The Vedanta: Its Ethical Aspect." The learned author is peculiarly well-fitted for the task he has undertaken. He has spent over thirty years of his life as a professor trained in Western methods of study, critical and historical, and has been a Professor of History and Philosophy in several of the Government Colleges in this Presidency. Unlike Indian authors trained only in the orthodox and traditional school, he has a thorough and accurate grasp and knowledge of Western philosophy and metaphysics. The book is intended as the first part of series on the Elements of the Vedanta doctrine of Sri Sankaracharya. The Advaita student is given a thorough grounding in many preliminary topics, a good knowledge of which is necessary for a deeper study of the Vedanta. In undertaking the task of answering the questions, What am I?, Whence am I?, Why am I here?, What is my relation to the material objects and individuals around me?, Whither am I bound?, Prof. Sundararama Iyer has sought to clear the fundamental doctrines of Karma and Samsara from a great deal of the misunderstanding which has grown around them, and has also succeeded in giving a rational and, as far as possible, scientific explanation of them. He points out how belief in them has penetrated the ancient social and religious organisations of Hindus and coloured their conception of their duties to man, society and the state. Perhaps the most interesting chapters in the book are those which deal with "Karma and Service", "Karma and Self-help", and "Karma and Fatalism". The learned Professor shows how the doctrine of Karma has been confounded with Fatalism, and how belief in Karma in no way militates against the doctrine of Free Will. The Vedanta, the author says, happily combines the inevitable results of tendencies from past karma and the counteraction of present effort and thus harmonises the traditional opposition between the doctrines of Free Will and Fate.

:—*The Madras Mail.*

The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but for the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of, the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of every educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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